

GUIDE

TO

CHRISTIAN PERFECTION.

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GOD WILLETH OUR ENTIRE SANCTIFICATION.

That God willeth our entire sanctification must appear from the nature of God, the doctrines, promises, precepts, and prayers in the Bible, which relate to it, and likewise from the design of the ministry of the gospel.

First. The nature of God is proof that he must desire and will the entire sanctification of man. God is holy. Sin is abhorrent to his nature and essence; he cannot look thereon but with anger and disgust. It is in the very nature of our earthly fathers to wish their offspring to resemble themselves; and in God, the great Parent of all, to wish his children to be like their heavenly Father in this respect, namely, a freedom from every spot and wrinkle of sin, and full of goodness, righteousness and truth.

Secondly, the doctrines of the Bible prove the same thing. The following passage is very express. "For this is the will of God, even your sanctification." It is the *will* of God. And if we wish to know the extent of that sanctification it is the will of God we should possess, the following words will explain it. "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." The design of Jesus, in giving himself up to death, is so clearly and fully expressed in these words, as to render it impossible for a candid, generous and unprejudiced mind not to perceive it. He bled, not only to pardon, but to cleanse us; to open a fountain for all uncleanness; to purge away every spot and stain and soil of sin, both from the body and soul of his saints, so as not to leave the slightest tarnish of it behind. The same doctrine is contained in other portions of the oracles of truth; in such texts, for example, as these, "Wherefore Jesus also, that he might sanctify his people with his own blood, suffered without the gate." "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The former of these

texts shows the design of the Redeemer's sufferings, and the latter the extent of that design, in a very clear and satisfactory way. It is their entire sanctification; the removal of all sin from the body and from the soul too.

Perhaps it will be profitable to the reader if I mention one or two more passages which relate to this point. The first is the language of Christ when praying for his disciples. "And for their sakes," says he, "I sanctify myself, that they also might be sanctified through thy truth." In the margin it is *truly sanctified*. So that the design of Jesus in devoting himself to those unparalleled sufferings which he endured in the garden and on the cross for us, as spoken of here, appears to be just the same as that spoken of above. To the same effect also are those words of St. Paul in his epistle to Titus. "The great God and our Savior," says he, "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." So that as far as these clear and undoubted doctrines of the Bible go in this matter, there is no uncertain sound of the trumpet but a loud call to duty, arising from the clearness and strength of proof which they contain, that it is the will of God we should be fully and for ever saved from all sin.

Thirdly. Some of the promises of God may now be examined, as they perfectly accord with his doctrines concerning this point. The first promise I shall notice is that great promise made by the Deity to the venerable Abraham, which indeed seems more than a promise; it is a covenant, confirmed by the oath of the Deity, "that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us." So that if this promise or covenant should be found to contain a pledge, on the part of God, to deliver us from sin, and sanctify us wholly and entirely, it will be a firm foundation and hope to those who are ardently longing for this blessing and grace. And that it does contain such a pledge, nay, that such a pledge is the very kernel, the core, the heart and soul of that promise, the following remarks, it is hoped, will show.

In the whole of this covenant, God engages to do for Abraham, at least, the following things: he engages to give him the land of Canaan, a numerous posterity, to raise up Christ from among his descendants, and wholly to sanctify him and his spiritual seed; the first was bestowed for the sake of the second, the second for the third, and the third, or Christ Jesus, for the sake of the fourth, or entire sanctification. That this is the true state of the case will appear from a comparison of Genesis (chap. xii.) with a statement we find in the gospel by St. Luke, (chap. i. 67-75.) This latter passage I will give at full length, that the reader may notice it at once, with suitable care. It is the language of Zacharias, father of John the Baptist, who, being full of the Holy Ghost, prophesied concerning Christ in the following words: "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets which have

been since the world began; that we should be saved from our enemies, and from the hands of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." Now, from this remarkable passage, it does manifestly appear, 1. That such a deliverance from all sin, and from Satan, the chief hater and enemy of man, as will enable us to serve God *without fear, in holiness and righteousness* before God, and that *all* the days of our life, was promised to Abraham, and to all his spiritual seed. 2. This deliverance from sin is, in some sense, the principal and ultimate thing promised. Even Christ, "the horn of salvation," was promised in order to this; promised, *that we should be saved, &c.*; and as for heaven itself, that will follow our entire sanctification as a natural and necessary consequence; as a just and suitable appendage to the full image of God restored to the soul of fallen apostate man. 3. This covenant, or promise, is, in fact, *the ONLY* promise which had been in the mouth of all the holy prophets since the beginning of the world; all other promises, of whatever kind, and however made known or expressed, being but parts or appendages of this, growing out of it as branches out of the tree, or flowing into it as rivers into their sea. So that, unless we have greatly mistaken the whole of this affair, entire holiness of heart is the spiritual birthright of all the spiritual seed of Abraham, and as freely to be enjoyed as the air they breathe from day to day.

After what has been said, there scarcely appears any need that more should be advanced on the subject of the promises of the blessing in question. Nevertheless, if more will be useful to the reader, more is at hand; the branches of this blooming "tree of life" stretch themselves out through the length and breadth of the sacred page, and offer their leaves, which are for the healing of the nations, to all that stand beneath its ample shade. Let the reader examine the following, and by faith receive their virtue into his needy, sin-sick soul. "And he," Jehovah, "shall redeem Israel from all his iniquities." "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will also save you from all your uncleannesses." From the New Testament I will just mention the following: "And ye shall know the truth, and the truth shall make you free." "Whatsoever ye shall ask in my name, I will do it." "Ask and ye shall receive, that your joy may be full." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." These promises, though but a very small portion of this class of promises, and if we were to consider them as separate and independent promises, having no connection with that great covenant promise which God made to Abraham and to his seed, are quite sufficient to establish the point

in question, namely, that God willeth our entire sanctification; for, as long as words have meaning, these passages must be understood of an entire deliverance from sin, inward as well as outward, and of a fulness of righteousness brought into the soul by the Spirit and grace of the Lord Jesus Christ.

Fourthly. The precepts of the gospel also may very properly be noticed, as containing proof of the same thing; as where it is said, "I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy." "Be ye therefore perfect, even as your Father who is in heaven is perfect." "Make the tree good, and his fruit good." "Put on charity, which is the bond of perfectness." "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." We need not add to the number of these precepts, nor hold up a light to the sun by attempting to explain them. And it avails nothing to say, in order to lessen the force, and fritter away the meaning of these precepts, that man is a weak, frail creature, and surrounded with temptations and snares on every hand, so that a kind and compassionate Being, whose yoke is easy and whose burden is light, must have given him these precepts rather with the hope and design that he should do what he can towards fulfilling them, than with the expectation or wish that he should reach them in all their dimensions; for God, who gave them, knew what strength we should need, and what he would afford; and one, having made the experiment, comes forward to say in the face of these objectors, "I can do all things through Christ who strengtheneth me." And it is no very honorable reflection on the Deity to suppose that he would, or could, give precepts to his creatures which he knew they could not, and which he did not desire them to perform. So that the existence of such precepts as those we have mentioned above, carries with it a strong and irresistible proof that the will of the Deity is our entire deliverance from sin, and our full and perpetual dedication to God.

Fifthly. The prayers of the saints, and of Jesus Christ, for this blessing, prove it is a blessing which the saints should enjoy; for it would involve very perplexing considerations to suppose they could pray, as they do, for what none can enjoy during this present life. David had no hope of converting sinners in the grave. Yet he solicits this blessing, that he might the better be able to teach them the truth, and convert and bring them savingly to God. "Wash me thoroughly from mine iniquity," says he, "and cleanse me from my sin. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Create in me a clean heart, O God, and renew a right spirit within me. Then shall I teach transgressors thy law, and sinners shall be converted unto thee." (Psal. li.) To the same effect is the prayer of St. Paul for the church at Thessalonica, contained in these words: "And the very God of peace sanctify you wholly;" (that is, says the Rev. Joseph Benson, "*every part of you, and every part perfectly.*" (See his Com. *in loc.*) The apostle then proceeds, "And I pray God your whole spirit and soul and body be preserved blameless" (after they have been made so) "unto

the coming of our Lord Jesus Christ." (1 Thess. v. 23.) As this passage is striking and clear in marking the extent of sanctification, so it is likewise in specifying the time when it ought to be enjoyed. The Christian must have it in this present life; for to talk of the spirit, soul, and body being "preserved blameless" *after* death, would involve absurdities too gross for refutation. We may notice also the prayer of Epaphras for the Colossians, who fervently desired and prayed that they might "stand perfect and complete in all the will of God." (Col. iv. 12.)

But while on this subject, I must not forget the prayer of the Redeemer for his own immediate disciples while on earth. It is evident, from John xv. 3, that they were sanctified in part at the time the petition in question was offered up; so that when the Redeemer (chap. xvii. 17) solemnly requested the Father to "sanctify them through his truth," &c., it is clear their entire sanctification was the subject of his request. But if this is not sufficient to banish all doubt from the mind of the reader concerning this point, the context must surely produce the effect. "Neither pray I for these alone," says he, "but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. *I in them, and thou in me*, that they may be made PERFECT IN ONE," being filled with the fulness of the Father and of Christ! Is it possible to conceive any language more expressive of that full, absolute, complete, or entire sanctification, described in a former part of this work, than this language of the Lord Jesus Christ?

Sixthly. Although enough has been said already to establish the question before us, it must not be dismissed entirely until a word or two have been said on the design of the gospel ministry, as laid down in the oracles of God. By the gospel ministry I mean, not preaching only, but the administration of the sacraments also, and the pastoral duties in general. Now, the great end or design of this ministry cannot be better expressed than in the language of the apostle when writing to the Ephesians. To these Christians he says, that when the Savior "ascended up on high, he led captivity captive, and gave gifts to men. And he gave some apostles, and some prophets, &c., for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Here we perceive that all the gifts and talents of apostles, prophets, pastors, teachers, and the like, are intended to accomplish the same thing in the church, namely, such an increase of piety, or such a proper, full, and just proportion of faith, hope, love, gentleness, goodness, and all and every other grace of the Spirit, in every member of the body of Christ, as shall cause them to resemble a comely and well-proportioned human frame; this being manifestly intended by the words *perfect man*, and the *fulness of the measure of the stature of Christ*. For although the passage may take in the increase of the church by

an accession of members, till it shall fill the boundaries of the world, and in that sense come up to the fulness of the measure of the stature of Christ, or to the fulness of his intention or design with respect to the increase of the church on earth, yet this cannot possibly be the full meaning of the apostle, who manifestly is speaking of such growth and improvement in the church as "maketh increase of the body to the edifying of itself *in love*," and a growing up "into Him in *all things*, which is the head, even Christ;" so that the meaning of the passage cannot be confined to any mere numerical increase of the church, without manifest impropriety, but must take in all that personal piety and grace which it is the design of my present undertaking to recommend.

If then the nature of God is to be regarded in this argument; if the doctrines of the Bible are to be believed; if the promises are to be respected and relied upon, or the covenant and oath of God trusted in; if the prayers of the saints, and of Jesus Christ himself, do not lead us astray into the wilderness of error and death; and if the gracious design of the gospel ministry, as contained in the passage we have cited above, is to be regarded at all, or expected to take place: if these things are not all a fallacy, a dream, a mere nothing, and a lie, then ought the saints to awake from their slumber, and arise, for the great God of heaven and of earth willeth them to be, even while passing through life, delivered from the last remains of sin, and entirely devoted to the glory of God. Reflect, reader, upon these things, and may the Holy Spirit so apply them with power to thy mind, as to cause thee to awake up to duty and diligence, and never, never, rest again, till in the full and happy enjoyment of purity of heart. — *Rev. A. Walmough.*

For the Guide to Christian Perfection.

A DEDICATION.

DEAR BR. KING, — I transcribe for the use of the readers of the Guide, the following from the Memoirs of the excellent Joseph Benson. At an early stage of his religious career, "he set apart a day for solemn devotion, and for the purpose of dedicating himself to God. This he did in the following words." I will only add, that in making "my own," I have received a gracious manifestation of divine power.

Z. B. C. D.

March, 1843.

"Eternal and ever blessed God! I desire to present myself before thee with the deepest humiliation and abasement of soul, sensible how unworthy such a sinful worm is to appear before the

holy majesty of heaven, the King of kings and the Lord of lords; and especially on such an occasion as this, even to enter into a covenant transaction with thee. But the scheme and plan are thine. Thy infinite condescension hath offered it by thy Son, and thy grace hath inclined my heart to accept of it.

"I come, therefore, acknowledging myself to have been a great offender, smiting on my breast, and saying, 'God be merciful to me a sinner.' I come invited by thy Son, and wholly trust in his merits for acceptance, entreating that for his sake thou wilt be merciful to my unrighteousness, and wilt no more remember my sins. Receive, I beseech thee, thy revolted creature, who is convinced of thy right to him, and desires nothing so much as that he may be wholly thine.

"This day I do with all solemnity again surrender myself to thee, as thy grace hath often inclined me to do in times past, though my rebellious heart hath frequently turned aside from following thee and wandered after vanity. I would now again renounce all former lords that have had dominion over me, and consecrate to thee all I have and all I am; the faculties of my mind and all the knowledge thou hast enabled me to attain by the use of those faculties; the members of my body; my worldly income and possessions, of whatever kind; my time and my influence over others; to be all used entirely to thy glory, and resolutely employed in obedience to thy command, as long as thou continuest me in life, with an ardent and humble resolution to continue thine through all the endless ages of eternity.

"To thy direction, also, I resign myself, and all I am and have, to be disposed of by thee in such a manner as thou shalt in infinite wisdom judge most subservient to thy glory. To thee I leave the management of all events, and say, without reserve, 'Not my will but thine be done.'

"While I live may I live only to be used as an instrument to promote thy glory. O let me be employed in thy service. Lord, make me useful, and keep me continually sensible that my usefulness depends entirely upon thyself. Convinced of my own weakness and insufficiency for the work thou hast called me to, I would look to thee for a supply of every sufficiency, for gifts and grace, that I may in my present capacity be useful to thy servants over whom thou hast placed me, and so to thy church and people. For this purpose, by long experience, I find I am insufficient of myself, and also in any measure to do thy will without thy continual assistance, and therefore humbly declare I rely and trust therein, beseeching thee to wash me in the blood of my Savior, sanctify me by his Spirit, transform me more and more into his

image, and let my life be spent under the influence of his grace, and in the light of thy countenance as my Father and my God.

“Number me among thy peculiar people; and when the solemn hour of death comes, may I remember this thy covenant, well ordered in all things and sure, as my salvation and all my desire, though every hope and enjoyment is perishing. And do thou, O Lord, remember it too. Look down with pity, O my heavenly Father, on thy languishing, dying child! Embrace me in thine everlasting arms. Put strength and confidence into my departing spirit, and receive it into the abodes of them that sleep in Jesus, peacefully and joyfully to wait the accomplishment of thy great promise to all thy people, even that of a glorious resurrection, and of eternal happiness in thy heavenly presence. And if my surviving friend should, when I am in the dust, meet with this memorial of my solemn transactions with thee, may he make the engagements his own! and do thou graciously admit him to partake all the blessings of thy covenant through the great Mediator of it. To whom with thee, O Father, and thy Holy Spirit, be everlasting praises ascribed by all the millions who are thus saved by thee, and all those other celestial spirits in whose work and blessedness thou hast called them to share! Amen.

“JOSEPH BENSON,

“Aged 22 last January, O. S.

“*Oxford, Jan. 17, 1770.*”

THE WAY OF HOLINESS.

IS THERE NOT A SHORTER WAY?

SECTION I.

“Be always ready to give an answer to every man that asketh you a reason of the hope that is within you, with meekness and fear.” — *Peter*.

“I have thought,” said one of the children of Zion to the other, as in love they journeyed onward in the way cast up for the ransomed of the Lord to walk in; “I have thought, said he, “whether there is not a *shorter way* of getting into this way of holiness than some of our Methodist brethren apprehend?”

“Yes,” said the sister addressed, who was a member of the denomination alluded to, “yes, brother, **THERE IS A SHORTER WAY!** O! I am sure this long waiting and struggling with the

powers of darkness is not necessary. There is a shorter way." And then, with a solemn responsibility of feeling, and with a realizing conviction of the truth uttered, she continued to say, "But, brother, there is but one way."

Days, and even weeks elapsed, and yet the question, with solemn bearing, rested upon the mind of that sister. She thought of the affirmative given in answer to the inquiry of the brother; examined yet more closely the Scriptural foundation upon which the truth of the affirmation rested; and the result of the investigation tended to add still greater confirmation to the belief that many sincere disciples of Jesus, by various needless perplexities, consume much time in endeavoring to get into this way, which might far more advantageously to themselves and others be employed in making progress in it, and testifying from experimental knowledge of its blessedness.

How many, whom infinite love would long since have brought into this state, instead of seeking to be brought into the possession of the blessing at once, are seeking a preparation for the reception of it! They feel that their convictions are not deep enough to warrant an approach to the throne of grace, with the expectation of receiving the blessing confidently *now*. Just at this point some may have been lingering months and years. Thus did the sister who so confidently affirmed "there is a shorter way." And here, dear child of Jesus, permit the writer to tell you just how that sister found the "shorter way."

On looking at the requirements of the word of God, she beheld the command, "Be ye holy." She then began to say in her heart, "Whatever my former deficiencies may have been, God requires that I should *now* be holy. Whether *convicted* or otherwise, *duty is plain*. God requires *present* holiness." On coming to this point, she at once apprehended a simple truth before unthought of, i. e., *knowledge is conviction*. She well knew that, for a long time, she had been assured that God required holiness. But she had never deemed this knowledge a sufficient plea to take to God, and because of present need, to ask a present bestowment of the gift.

Convinced that in this respect she had mistaken the path, she now, with renewed energy, began to make use of the knowledge already received, and to discern a "shorter way."

Another difficulty, by which her course had been delayed, she found to be here. She had been accustomed to look at the blessing of holiness as such a high attainment that her general habit of soul inclined her to think it almost beyond her reach.

This erroneous impression rather influenced her to rest the matter thus:—"I will let every high state of grace in name alone, and seek only to be *fully conformed to the will of God, as recorded in his written word*. My chief endeavors shall be centered in the aim to be an humble *Bible Christian*. By the grace of God, all my energies shall be directed to this one point. With this single aim I will journey onward, even though my faith may be tried to the uttermost by those manifestations being withheld which have previously been regarded as essential for the establishment of faith."

On arriving at this point, she was enabled to gain yet clearer insight into the simplicity of the way. And it was by this process. After having taken the Bible as the rule of life, instead of the opinions and experience of professors, she found, on taking the blessed word more closely to the companionship of her heart, that no one declaration spoke more appealingly to her understanding than this: "Ye are not your own, ye are bought with a price; therefore glorify God in your body and spirit, which are his."

By this she perceived the duty of *entire consecration* in a stronger light, and as more sacredly binding, than ever before. Here she saw God as her Redeemer, claiming, by virtue of the great price paid for the redemption of body, soul, and spirit, the *present and entire service* of all these redeemed powers.

By this she saw that if she lived constantly in the entire surrender of all that had been thus dearly purchased unto God, she was but an unprofitable servant; and that, if less than all was rendered, she was worse than unprofitable, inasmuch as she would be verily guilty of keeping back part of that price which had been purchased unto God: "Not with corruptible things, such as silver and gold, but by the precious blood of Jesus." And after so clearly discerning the will of God concerning her, she felt that the sin of Ananias and Sapphira would be less culpable in the sight of Heaven than her own, should she not at once resolve on living in the *entire* consecration of all her redeemed powers to God.

Deeply conscious of past unfaithfulness, she now determined that the time past should suffice; and, with a humility of spirit induced from a consciousness of not having lived in the performance of such a "reasonable service," she was enabled, through grace, to resolve, with firmness of purpose, that entire devotion of heart and life to God should be the absorbing subject of the succeeding pilgrimage of life.

IS THERE NOT A SHORTER WAY?

SECTION II.

“We by his Spirit prove,
And know the things of God;
The things which freely of his love,
He hath on us bestowed.”

After having thus resolved on devoting the entire service of heart and life to God, some questions presented themselves which occasioned serious solicitude. They were these: How shall I know *when* I have consecrated all to God? And how ascertain whether God *accepts* the sacrifice—and know the manner of its acceptance? Here again the blessed Bible, which she had now taken as her counsellor, said to her heart, “We have received not the spirit of the world, but the spirit which is of God, that we might know the things freely given to us of God.”

It was thus she became assured that it was her privilege to *know when she* had consecrated all to God, and also to know that the sacrifice was *accepted*, and the resolve was solemnly made that the subject should not cease to be absorbing until this knowledge was obtained. Feeling it as a matter of no small importance to stand thus solemnly pledged to God, conscious that sacred responsibilities were included in these engagements, a *realization* of the knowledge that neither body, soul, nor spirit, time, talent, nor influence, were, even for one moment, at her own disposal, began to assume the tangibility of living truth to her mind, in a manner not before apprehended.

From a sense of responsibility thus imposed, she began to be more abundant in labors, “instant in season and out of season.”

While thus engaged in active service, another difficulty presented itself. How much of self in these performances? said the accuser. For a moment, almost bewildered at being thus withstood, her heart began to sink. She felt most keenly that she had no certain standard to raise up against this accusation!

It was here again that the blessed word sweetly communed with her heart, presenting the marks by the way, by a reference to the admonition of Paul: “Therefore, my beloved brethren, be ye steadfast and unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.”

These blessed communings continued thus:—If the primitive Christians had the assurance that their labors were in the Lord, and thus enjoyed the heart inspiring *confidence* that their labors

were *not in vain*, because performed in the might of the Spirit, then it is also your privilege to *know* that your labor is in the Lord. It was at this point in her experience that she first perceived the *necessity* and also the *attainableness* of the witness of *purity of intention*, which, in her petition to God, as most expressive of her peculiar need, she denominated, "The witness that the spring of every motive is pure."

It was by the word of the Lord she became fully convinced that she needed this heart encouraging confidence in order to insure success in her labors of love. The next step was to resolve, as in the presence of the Lord, not to cease importuning the throne of grace until the witness was given "that the spring of every motive was pure."

On coming to this decision, the blessed word, most encouragingly, yea, and also assuringly, said to her heart, "Stand still, and see the salvation of God!" — *Christian Adv. and Jour.*

For the Guide to Christian Perfection.

EXTRACT FROM FENELON.

The spiritual life is the commencement of the blessed peace of the saints, who always say amen to the dispensations of Providence. They praise, they bless God in every thing; they see him in all things, and his paternal hand is the sole object they regard. There are no more evils, for even the most painful that can happen *work together for good*. Can we call those afflictions evils which God sends to purify us and make us worthy of him? That which is beneficial to us cannot be called an evil. Let us then cast all our cares into the bosom of so good a Father. Let us leave it to him to do as he pleases. Let us be content to follow his will in every thing, and let our will be perfectly resigned to his.

We must follow Christ step by step, and not open a way for ourselves to him. To be willing to serve him in one place more than another, or in such a way rather than the contrary, is to serve him after our own manner, and not after his. But to be equally ready in all, to desire and will only in conformity to him, to leave ourselves in the hands of Providence, and to set no bounds to our submission, is to serve him with true self renunciation.

For the Guide to Christian Perfection.

LISTEN TO THE HOLY SPIRIT.

If we would please our heavenly Father, we should not only pray to be guided by his Spirit, but cultivate a teachable disposition, and listen to its teaching. I found, while seeking for the blessing of perfect love, I often prayed to be directed by the Holy Spirit, which, I was convinced, would guide me aright. But I soon found myself to be in an error, praying for the directions of this Holy Spirit, and not listening to its teachings; I found it my duty to cherish the Holy Spirit and give myself up to its teachings.

PERSONAL EXPERIENCE.

In 1840 I became convinced that I needed a deeper work of grace in my heart, and found from reading the Holy Scriptures that it was my duty to serve God with all the heart, but I found many things in my heart which were not in accordance with God's holy will. I found my heart to be sinful. I was commanded to love the Lord my God with all the heart, mind, might and strength. But it appeared to me, on looking into my heart, that the world and things of time shared in my affections largely. This appeared to me to be like keeping the chief rooms for other guests. I found I was keeping a part of the price. I had not let the Savior take possession of my heart, which I felt, to serve him as I should, or to divine acceptance, I must. Yes, I felt that this kind Savior should have my whole heart. My Savior had said to me, if I would be his disciple, I must take up my cross and follow him. In this I fell short. There was in me an inclination to get round the cross. I found I had a will of my own. It was my duty to obey my Savior, still I was unwilling to do every duty; although I professed to be a disciple, yet I found much remaining in my heart contrary to perfect love, which I was convinced should not be there. In my heart there was sin; I felt that this must be removed before my heart could be a fit temple for the Holy Ghost to dwell in. I also found my will arose in opposition to that of my heavenly Father. I knew I was not what I should be. I was convinced that it was my duty to conform to the will of my heavenly Father, and be ready, willing, and obedient. This I could not do without divine assistance. I found nothing short of the grace of God could free my

heart from the remains of sin. This led me to cry earnestly to God for a pure heart. I was sensible my heart was not purified and cleansed from all sin, and that unless it was, God could not dwell there, for he has no concord with sin.

It was the desire of my heart to have my life hid in God through Christ, and to live unto God, not to self, and to reckon myself dead to sin and alive to God, crucified to the world and the world crucified to me, and to be a Bible Christian, an every day Christian. I wanted to feel that I had a present Savior, an almighty protector, one who was able to keep me and save me from all unrighteousness — save to the uttermost. But while seeking for this holiness of heart, I found Satan very busy — more so than ever. He attacked me on every side; he told me I never could be free from sin while I remained in the body. But I found left on record the example of my Savior, and I was commanded to follow him. I read of his taking our nature upon him, and that he was tempted in all points like as we are, yet without sin. I, therefore, was satisfied he would not require impossibilities of us. I knew that sin crucified this dear Savior, and why should I cherish what caused him to suffer; this looked cruel. Satan told me if I professed this blessing, I should be ever watched by the world, and should indeed be a singular person. This had but little effect, for I felt willing to be considered a singular person, if by this I could win Christ: it was God I sought to please, not the world. I still cried for a clean heart. He then told me if I obtained this blessing, I could not retain it. I here felt to count the cost; I knew that I, in and of myself, could not, my strength was perfect weakness. I could not keep myself from the least sin, aside from the grace of God. I found I could do nothing without grace. I felt my insufficiency, my entire dependency on the Savior. I felt that he must be all and in all. The adversary then told me I did not feel so deeply as I should in order to receive this blessing. But while hearing to this, I found I was trusting to feeling; this was wrong. My Savior had said, look unto me and be saved. He likewise told me his grace was sufficient for me. I felt to pray earnestly to God that the Holy Spirit would guide me and show me every hindrance which hindered me from being cleansed from all sin. I was sure that what this Spirit imparted must be holy. Yes, for God was holy, and his Spirit must be holy. But I would find myself listening to the tempter and reasoning with self. I saw this to be inconsistent, praying for the Spirit of God to direct me, and not cultivating a teachable disposition. I still kept praying for the

blessing of sanctification, but did not receive it. I could not reckon myself dead to sin and alive to God. I prayed for God to search my heart and show me what prevented me from obtaining this great blessing. I felt there was unbelief in my heart which I cherished ; I still prayed, but did not expect, at the time, this blessing, while pleading. God had said, now is the accepted time, and behold now is the day of salvation.

I found unbelief barred the Savior from my heart: this must be torn from the heart before the Savior could take up his abode in it. I would think, while going to pray, I would believe, and that at this time in praying I should receive the blessing, but there was still a hindrance. I then thought it might be I was looking for something more than was God's will to bestow, but I soon remembered that in holy writ it was recorded that it was his will, even our sanctification, and that we should abstain from all appearance of evil. This I found to be his will, that Christians then should live free from sin. I also found written to the saints in ancient days, " And the very God of peace sanctify you wholly ; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ : Faithful is he who calleth you, who also will do it." I likewise knew God was the same yesterday, to-day and for ever. I felt determined, in the strength of God, to persevere and rest nothing short of this blessing ; and if I would lead a holy life I must be actuated from a holy principle within, a fixedness of purpose to serve God, let come what would come. — Here I still saw I must have a clean heart, and nothing but the blood of his Son could cleanse this heart of mine, and make it a fit temple for the indwelling of the Holy Ghost. I again looked at self, saw my insufficiency to perform any duty to my God without his aid. I felt to stay where I was I could not, and in such a state of mind I could not live to the honor and glory of my God. I resolved I would retire to the grove, and, in secret, pour out my whole soul to my God in prayer. I went and knelt down ; I felt to humble myself before God ; I trusted no longer to my feelings ; I knew I needed a deeper work of grace in my heart to live a life approved of God, and it must be granted to me through the merits of Jesus. I had nothing to bring but a sinful, corrupted heart ; I gave my all to him who had died that I might live ; yes, I consecrated my whole soul, body, spirit, time and interests, all I had, to him, for time and eternity : freely did I give up all to my Savior. I then cried for God to keep me from sin for the alone sake of his Son, that I might serve him as I should, with a pure heart.

2

While looking to Jesus, I lost self, and these words came, with force, to my mind, Is not he that is able to keep you from one sin, able also to cleanse and keep you from all sin? I felt to answer, he is able. I could say, I do believe that this moment I am freed from sin. Yes, my soul was delivered of the burden of sin; I felt emptied of self; I laid at the feet of Jesus, a helpless, worthless worm. Christ was my fulness, he was all and in all; my heart was open to receive the holy, heavenly visitor; I felt a sinking out of self into God, and felt that I was in God and God in me; I felt that every avenue of my soul was filled with love. O why did I ever doubt! I could pray no longer. I was filled to the overflowing; love sunk me into nothing. I felt that I was one with God. The intercourse was open. Sin no longer prevented the close communion with my God. I can truly say I was overwhelmed, as it were, with that

“Sacred awe which dares not move,
And all the silent heaven of love.”

The place where I was appeared to be heaven: it was heaven to me, for God was there. I conversed with the Deity. I could hardly tell whether I was in the body or out of the body. I asked my Savior if he was about to take me to himself. I said, Lord, if it be thy will that I should leave this body now, even so let it be. I could say from the heart, thy will be done. I felt willing to go or stay, just as my Savior saw fit. I said, if it be thy will to spare me, let it be for thy glory and the good of souls. I even felt that my bodily strength was somewhat exhausted. I laid passive in the arms of my Savior. I felt him to be my wisdom and strength. I was nothing, but I then could say, thy grace is sufficient for me. O the fulness I saw in Christ. In his strength I could do all things. I felt to exclaim, why did I ever doubt the efficacy of his blood! I felt to praise him with my whole heart for his boundless love. O, how precious are all his promises; who cannot trust this holy being! His word, how sacred! how holy! how consistent every thing contained in its sacred pages are to support his holiness; yes, his word is stamped with holiness. Glory be to God for this precious book of books. O! let us peruse this sacred volume; it will direct us to eternal happiness: in it is held out free salvation, free grace. Come without money and without price, Jesus is able to save to the uttermost. What a fulness! I rejoice to find written in the holy word, Look unto me and be ye saved. The Savior has left this on record: it is in the present tense, “Be ye saved.” O with God, all things are possible to him that believeth! Why did I not exercise faith

in him before? Ah, there was cruel unbelief that barred the Spirit from my heart: my Savior could not enter. I now see it was by simple faith I obtained this blessing, but I did not receive it as I expected. I was expecting a rapturous strain of joy, but when I felt willing for God to come in just such a way as he pleased, and believed for his Son's sake he would purify my heart, I received the blessing. I now believe Christ to be my priest, and his Spirit my sanctifier. I now feel that his grace is sufficient for me in every temptation. He has been tempted, and can succor those who are tempted. I do not expect to be free from temptation. My Master was tempted, and can I, his servant, expect to escape? No, the servant is not above his lord; but Christ has said he "will not suffer us to be tempted above what we are able to bear." I expect a warfare as long as I remain in the body; but is not faith tried better than gold to a Christian; yea, than fine gold? O, if my heart is fixed, trusting in God, I can fear no evil; I shall come off conqueror and more than conqueror, through him that has died for me. It is my duty and privilege to listen to the Holy Spirit, and give myself up to its teachings. I must exercise faith in whom I have believed. O may this heart never be desecrated, but may it ever be a fit temple for the Holy Ghost. I believe this Spirit will guide me safe in the path of holiness. It is from heaven, and can impart nothing unholy. But how careful should I ever be to try the spirit. There should be a holy carefulness. I feel I need ever to watch and pray, lest I should grieve this Spirit, and cause it to take its departure from my heart. It is by believing that we are "filled with joy and peace;" and no longer than we continue believing "our faith is our victory." O, then, be believing. O, my soul, let your treasure be in heaven, that your heart may be there also: in this place it will be under God's protection. If Satan then assaults thee, God is more engaged for thy defence, and will doubtless stand by thee and say, "My grace is sufficient for thee."

Let us keep ourselves in the way of God's blessing, then we shall be in less danger of sin's enticing. When amidst temptation we should use this powerful remedy, keep close with God by a heavenly mind. It has well been said, "The way of life is above to the wise, that he may depart from hell beneath." Let us remember "Noah was a just man and perfect, for he walked with God." God likewise said to Abraham, "Walk before me and be thou perfect." As followers of the meek and lowly Jesus, we have every thing to encourage us in the heavenly path. O let us ever keep in mind his grace is sufficient for us, and when

tempted, let us remember he will not suffer us to be tempted above what we are able to bear. Trust in this Savior. Let us ever keep our souls possessed with believing thoughts of the infinite love of God, for God is love. If we would lead a life approved of God, we must observe and cherish the motions of the Spirit of God carefully. I believe that the life of graces and the happiness of our souls depends upon ready and cordial obedience to the Spirit. How ungrateful we are not to cherish such a holy director to life eternal. Can it be possible we will trust to any other spirit? Our dear Savior has suffered that we might be made happy. O these precious blood bought privileges! does not this holy being deserve our supreme affections? What friend ever could, on earth, do so much as this friend, this holy being? Who will not give all the heart to the precious Jesus. I can say I delight to be at the feet of Jesus; through him I have access to the throne of grace. What sweet communion do I have; I feel to have fellowship with God. I have given him my undivided heart, believing that he does accept of it, and believing that "the blood of Christ cleanseth us from all sin." I feel that my life is hid in God through Christ, and that Christ is my righteousness; he is my shield; in a word, he is my all and in all, and I am his, bought by his precious blood: therefore I live unto him, not to self. I seek not to please the world, but my God. I ask my God if this or that course will be for his glory or approved of him, not the world. I believe I am saved whether raised or cast down, filled or emptied. I do not regard frames of feelings as any criterion of my state. Knowing I am not saved by feeling, but by faith, I seek not for ecstasy, but for a pure heart and holiness, and for just such a blessing as shall be for my Master's own glory. I have peace of mind, and with this I am content; I rely on Christ's blood and God's promises, giving up my all a living sacrifice to him. It is now my desire and fixed purpose of heart, to do every thing to the glory of God, with singleness of heart. Lord assist me, and let me ever move in that sphere which shall be for thine own glory, for without thy aid I am nothing. I can say, "every moment, Lord, I need the merits of thy death." Grant, O Lord, that I may live in preparation to hear with joy the sentence, Come up hither. Then I shall gladly

"Clap the glad wing and soar away,
And mingle with the blaze of day."

North Castine, Me.

H.

RESTORATION TO THE DIVINE IMAGE.

[We are changed into the same image from glory to glory, even as by the Spirit of the Lord.—2 Cor. iii. 18.]

Upon the morning flower the dew's small drop,
So small as scarcely to arrest the eye,
Receives the rays from all of heaven's wide cope,
And images the bright and boundless sky.
And thus the heart, when 'tis renewed by grace,
Recalled from error, purified, erect,
Receives the image of Jehovah's face,
And though a drop, the Godhead doth reflect.
It hath new light, new truth, new purity—
A rectitude unknown in former time;
A love that, in its arms of charity,
Encircles every land and every clime;
Submission, and in God a humble trust,
And quickened life to all, that's pure, and kind, and just.
Domestic and Religious Offering.

For the Guide to Christian Perfection.

PERSONAL EXPERIENCE.

DEAR BR. MERRITT,—It is a realizing sense of the good I have received, and the blessed instruction I have gained, from reading the Guide, that induces me to offer my feeble testimony to the public in favor of this great blessing. I do feel it a duty enjoined upon me by God to stand a witness for full salvation, for I do know that I now enjoy this blessing. I am sensible that I have lost ground, and brought darkness over my mind, by fearing to speak of this blessing, knowing that but few believed it possible to be entirely sanctified before death; but as I now enjoy a brighter evidence, and a clearer witness of my acceptance with God, and of being saved from all sin, I am now determined, through the strength of grace and the assistance of God, ever to stand a witness for full salvation. It is a theme my soul delights to dwell upon. I now feel the sacred fire burn in my soul while I attempt to write on the subject.

At the age of sixteen, God, for Christ's sake, forgave my sins.

My evidence not being so bright as some, I was constantly seeking for more religion and greater manifestations of God to my soul. I then had a sweet peace and some joy ; but for the most part of the time a deep and awful solemnity rested on my mind. Such seasons were then and are now very profitable to me. Often did I then feel such an awful solemnity, and so much of the presence of God to be around me, that I did not dare to move for some time. I had such a view of the responsibility of Christians, I saw them live so far beneath what I thought to be their privilege, so light and trifling in their conversation, that it grieved my inmost soul. Often, in view of this, have I fell on my knees and mourned and wept bitterly, and prayed that my time in this world might be short, fearing I might some day dishonor God by being so vain as I saw some who professed to be followers of the meek and lowly Jesus. Thus I went on for about six months, when the Lord appeared in a glorious manner to my soul. My mind was peculiarly drawn out in prayer. I fell on my knees and began to pray. I prayed till my strength was nearly exhausted. I then rose up and threw myself back in a chair, and continued praying till I was lost to all below and swallowed up in God. It appeared to me that I was in heaven ; for I saw my Savior so plainly by the side of me, I thought I could touch him with my hand. I was perfectly happy, and filled with the glory of God. I felt it was glory all around me. I blessed and praised God with language that I never before heard or uttered. How long I thus remained I cannot tell ; but when I found I still was in this world I was disappointed. I was surprised at the exercise I had passed through. I had no desire to live, but rather to die and be with my precious Savior, for I viewed him to be lovely indeed. No language can express what I then felt. Often was I so filled and overpowered with the presence of God, that I could do nothing but remain in perfect silence before him, admiring his matchless power in manifesting himself to his children. I now think I received the blessing of perfect love at that time. I did not then think so, because I knew but little about the blessing ; I never had heard it preached upon. Not knowing how such a state of mind was to be retained, I soon lost, in a measure, what I then enjoyed. I began to be alarmed, but I still enjoyed the presence of the Lord : but I felt that something was lacking. That aching void was never filled till I was again filled with all the fulness of God. I felt that I had lost something that I never regained till I sought to be entirely sanctified. Thus I went on nine years. Every sermon I heard and book I read on the subject, gave me new life : it was food to my soul. I did truly hunger and thirst

for righteousness and for the fulness of God. I felt that I could no longer live without this blessing. I then resolved in the strength of the Lord that, live or die, I would not rest till I obtained the prize. I began to pray and wrestle with the Lord day and night, for sleep departed from my eyes. I felt willing to become any thing or nothing for his sake. I panted after God and holiness. I viewed the imperfection of my heart to be so great, that I longed to be free from sin and the power of the tempter. I thought I had given all up, but I could not get into the liberty. I went and opened my mind to our dear Father Kent. His instruction threw great light on my mind. I felt blessed while talking with him; and blessed be the name of the Lord, I soon felt a calm peace, a sinking into God, such as I had never before felt. I think I shall have reason to praise God through all eternity, that ever I heard of full salvation. I now have a constant and abiding peace, which is like a river. It is about sixteen months that I have enjoyed this precious blessing; and I can say that the path of the righteous—the highway of holiness, cast up for the ransomed of the Lord to walk in—grows brighter and brighter. I receive new manifestations of God's glory daily. No language can describe the blessedness of living in a state of entire consecration to God. I never had such close and deep communion with God as I now have. It does seem sometimes as if I was nearly in heaven, I feel my Savior to be so near. I have a great desire that all Christians would seek this pearl of great price.

This from your unworthy sister,

D. W. TOBEY.

PATIENCE.

But what is *patience*? We do not now speak of a heathen virtue, neither of a natural indolence; but of a gracious temper wrought in the heart of a believer, by the power of the Holy Ghost. It is a disposition to suffer whatever pleases God, in the manner and for the time that pleases him. We thereby hold the middle way, neither *despising* our sufferings, *making little* of them, passing over them lightly, as if they were owing to chance, or second causes; nor, on the other hand, affected too much, unnerved, dissolved, sinking under them. We may observe, the proper object of patience is suffering, either in body or mind. Patience does not imply the not *feeling* this; it is apathy or insensibility. It is at the utmost distance from stoical stupidity!

yea, and at an equal distance from fretfulness or dejection. The patient believer is preserved from falling into either of these extremes, by considering who is the author of all his suffering, even God his Father. What is the *motive* of his *giving us* to suffer? Not so properly his justice as his love. And what is the *end* of it? Our *profit, that we may be partakers of his holiness.*—*Wesley.*

HE STANDETH AT THE DOOR.

[My head is filled with dew and my locks with the drops of the night. — Cant. v. 2.]

The stars are shining from their depths of blue,
 And one is standing at the door and knocks;
 He knocks to enter in. His raven locks
 Are heavy with the midnight's glittering dew.
 He is our FRIEND; and great his griefs have been —
 The thorns, the cross, the garden's deep distress —
 Which he hath suffered for our happiness;
 And shall we not arise and let him in?
 All hail, thou chosen one, thou source of bliss!
 Come with thy bleeding feet, thy wounded side;
 Alas, for us Thou hast endured all this:
 Enter our doors, and at our hearth abide!
 Chill are the midnight dews, the midnight air;
 Come to our hearts and homes, and make thy dwelling there.
Domestic and Religious Offering.

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PERSONAL EXPERIENCE.

I have felt desirous of writing some of my experience for the Guide, but hoping that others would write who are farther advanced than myself, I have delayed until now. Not knowing but these lines may encourage some child of God, I offer them for publication. The Lord called after me when but nine years of age, in a thunder storm, and I promised him I would forsake sin and follow him, if he would spare my life; but I soon neg-

lected to pray unto him, though my blessed Lord did not leave me. Three years after he called again, and I took heed to his voice, until he swept my guilt away, and gave me joy, and peace, and heaven. But I soon neglected my duty, and my light became darkness. O the bitter cup of repentance I had to drink before the Lord brought me into his fold again; but after trying the vanities of this world, I resolved I would return to my Father's house. He met me a great way off and blessed me again. After I confessed him in public, my soul was filled, and I had victory over death, hell, and the grave; and I felt to rejoice with that joy which is unspeakable and full of glory.

I soon felt the need of a deeper work of grace; there were roots of bitterness springing up and troubling me. I was tempted to think this blessing was not for me, but seeing those who did enjoy perfect love, my soul was moved to the work of entire consecration. I requested the children of God to pray for me, and while they presented me to the Lord, my prayer was, Lord, create in me a clean heart, renew within me a right frame of spirit. My distress increased, until I felt that I must sink unless my soul was cleansed from all impurity. I tried to believe and venture by faith on Christ and obtain eternal life. I felt that I had a straight place to go through to obtain a clean heart; that I must be stripped of every thing unholy, or I could not pass into that holy place. I gave up all to follow Christ in the regeneration, and felt that my soul did enter into rest. Truly my peace flowed like a river. I was united to all who loved God in sincerity. I stood by faith some time in the blessing, but one day spoke wrong, which brought darkness into my soul. I did not fly to Christ for pardon, but began to doubt my experience, and thought I never was cleansed from all sin; if I had been I should have spoken right. I wandered in darkness, not knowing which way to go for help, there being none who enjoyed the blessing near me. I went to visit a sister in Christ; she related to me her experience; she told me that she lost the blessing, but obtained it again by faith. I fled to Christ: these words were applied to my mind—If thou wilt believe, thou shalt see the glory of God. While believing, I felt the power of perfect love, but fearing deception, I doubted whether the work was wrought in my soul. I cried to the Lord in the fulness of my heart for light to shine upon my path. These words came with power: Said I not unto thee, if thou wilt believe thou shalt see the glory of God? After pleading some time, I felt that the work was done; but I was not filled with the glory of God. I soon was called to confess that I was cleansed, which strengthened me much. Six years have passed

away, and I can now say, because he lives I shall live also; I know that Christ lives in me, and my walk is

“close with God,
Calm and serene my frame.”

There is enough in Christ to purify the soul, and enable us to live by faith on the Son of God. O what a fulness in the atonement; how precious to have Christ formed within the soul. Old things are past away, and behold, all things have become new. I feel the power of an endless life; it transforms me into the image of God. I am enabled to know that my ways please him.

“There’s not a wave of sorrow rolls
Across my peaceful breast.”

Glory to God, he that believes on Christ shall never die. O that the prayer of faith may arise from every holy soul, until holiness shall increase on the earth, and the world become holy to the Lord. If we are faithful, others will take knowledge that we have been with Jesus and seek the blessing of perfect love.

FROM ONE WHO LOVES HOLINESS.

HUMILITY.

[Blessed are the pure in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall inherit the earth.—Matt. v. 3, 5.]

The noisy brook, that from yon mountain flows,
Dashing o’er cliffs like birds upon the wing,
How useless! Not a bud or floweret grows
On its rude banks, nor aught of living thing.
But look to yon bright meadow. Scarcely seen,
The silent streamlet winds its gentle way,
Enriching as it goes; its banks are green;
Birds sing there; and the flowers their charms display.
And so with Christians: Such as shall be found
Possessors of a meek and quiet heart,
From their own pure and inward fount impart
Riches to others, blessing all around.
The world scarce notes them as they gently go,
But bud, and flower, and fruit their pathway brightly show.

Domestic and Religious Offering.